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THE CRITICAL STUDY OF THE BIBLE, THE VITAL PART OF A  
THEOLOGICAL EDUCATION.

IT is a declaration of the divine Spirit, that the gospel is the power of God unto salvation. We might, indeed, reasonably suppose, that if the Bible be a revelation from God, that it would bear upon it some striking impress of his moral character; and that in this, together with its adaptation to the nature and exigencies of our race, it would shine by its own light, and evince internal evidence the most convincing, of the divinity of its origin. That this accords with fact, observation and experience both attest. Whenever divine truth has been divested of the appendages with which human wisdom would adorn it, whenever it has been sought with an humble spirit, and has been set forth in its native simplicity, it has commended itself to the consciences of men with power; it has won its own way, has had free course, and has been glorified. In proof of this, the history of its triumphs furnishes the most ample evidence. The day of Pentecost witnessed them; our own age has witnessed them; we ourselves have seen them; and in view of the wondrous changes which have been wrought in individual and in social character, we have been led to feel, that it is not by human might, or wisdom, or eloquence, but by the gospel of our God, which is his power unto salvation.

Such considerations and facts as these have for ages past, exerted a powerful influence throughout the protestant world. It is an influence which has rescued the Bible from the dark recesses in which it had long been hidden, and has exalted it as the only standard of truth and the rule of duty.

Time was, when in countries nominally Christian, the circulation of the Bible was prohibited by law, and confined to a wicked and a crafty priesthood. From them alone, the people were to receive instruction and guidance. To regard the authority of the word of God, as superior to that of a human tribunal, to appeal to its decision, in opposition to priests and reverend councils, was

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frowned upon as heresy, the most dire and damnable. But that age has past away. The mighty reformation, of which Luther and Calvin were the master spirits, convulsed the systems under which the nations long had groaned, delivered the people from the shackles of papal domination, and directed them from their degraded state, to lift up their eye to the standard of revealed truth, which was now exalted as the light of the moral world.

Since then, a spirit of free inquiry has generally distinguished *Protestant Christians*. They have been the professed advocates for the supremacy of truth. Though in many instances, even *they* have evinced too much love of spiritual dominion, yet all the religious freedom which has blessed our world, has found its home among them. Thus in our happy age and country, the Bible has been long esteemed, as the grand tribunal of appeal, by which every opinion is to be tried, and every controversy silenced.

But though in our times we have sufficient light to make the darkness of past ages visible, yet of that light, we ourselves have not felt the full and happy influence. Though the Bible has nominally the high place which it claims amongst us, yet its truths have not been sought with sufficient earnestness, nor have we given it that undivided and fixed attention which it deserves. This charge, in its general import, will no doubt be acknowledged; but to speak more definitely, we think it to be a serious fact, that in the pursuits of the Christian ministry, the study of the Bible has not the place which, in this age particularly, its relative importance demands.

The age in which we live is characterized by a spirit of noble enterprise, by the general diffusion of knowledge, but especially by the prevalence of a *refined infidelity*. The infidelity of our age is not like that which once arose, with daring front, and lifting high its arm, railed out aloud its blasphemies against Jehovah, threatening, by its own might, to exterminate from earth every vestige of Christianity. When the walls of Zion thus were stormed, there were not wanting men, who, girt with armor of etherial temper, stood ready to repel the rude attack. They acted well their part. But now infidelity has changed its position, and its aspect has assumed the name and the garb of Christianity, has entered into the sanctuary, has taken into its hand the book of God, with the contents of which it has become familiar, and with ingenuity more than human, has diverted the precepts of truth from their real intent, and has clothed error in a form that seems to be divine.

This is an infidelity, which in its external aspect is very amiable. It calls forth respect, by the apparent candor, and the liberality of its spirit. It challenges no open opposition. It is wily and ingenious, and difficult of attack. It glories in its pride of learning, in its lofty fellowship with the style, the spirit, and the genius of ancient Prophets and Apostles; and while its principles are all congenial with its own depraved feelings, like the arch tempter of our Saviour, it relies for the success of its argument upon its appeal to the authority of God himself. Now in contending with an infidelity like this, it is not enough that the ministers of the word

draw from revealed truth those simple principles which are obvious to every honest mind, and when wielded well, are sufficient in the warfare with an infidelity that is bold and undisguised. The infidelity of which we speak, is one which takes advantage of present circumstances. It travels back to former ages, acquaints itself with the history, the literature, the laws and the manners of those to whom were first committed the oracles of God, and with the idioms and the usage of their sacred writers; and from this high ground, it throws obscurity round the mental vision of plain good men, and draws arguments in opposition to the simple principles of Christianity, which, if fairly drawn, would be decisive. It is true, the honest mind that seeks enlightening influence from above, may satisfy itself with regard to the essential truths which God designed to teach. "The meek he will guide in judgment, and the meek he will teach his way." But it becomes the avowed defender of the truth, to meet the enemy in his own fortress; to take the ground to which he is challenged, lest if he shrink, his reluctance or inability, be imputed to the weakness of his cause.

The demands made upon the students for the ministry, by the exigencies of the present age, may be more clearly seen, if we consider the fact, that the state of popular theological opinion in this country, is fast approaching what it has been for some time past in Germany. There, those who hold the station of Christian Teachers, have dignified themselves by the name of *Rationalists*. They have not merely exercised their reason, in judging with regard to the *evidences of revelation*, but in deciding what *ought to be* its dictates. They have been very skilful in bringing its doctrines to harmonize with their own preconceived opinions, and their feelings. Their results they defend by arguments drawn from *oriental idiom*, and the *usage of language*. With them, the plain evangelical doctrines of human depravity, and the regeneration of Christians, have originated in a general misunderstanding of the meaning of the sacred writers. They suppose that the strong expressions respecting the pervading depravity of man, are mere Hebraisms, which have reference only to the external conduct. Regeneration, denotes only a reform of moral habits. Salvation by grace, denotes nothing special in the economy of God, in regard to man, but only the happiness conferred by the exercise of his general benevolence. The election of grace, denotes no unmerited act of sovereign love on the part of God, in behalf of those who are saved, but merely his endearing kindness, exercised towards those who choose to love him. The mighty works of our Saviour, though acknowledged to be deeds of mercy, which evince his holy character, may yet be all accounted for from natural principles. And with many, the declarations of David and Isaiah, respecting the happiness of future times, are the poetic effusions of holy men, who sang as poets are wont to sing, of the expected glory of their nation, and of golden ages yet to come. These are but a few of the grand results, at which in modern times, thousands have arrived, who are called Protestant Christians, who bear the name of Christian Doctors, who stand in the sanctuaries of the church, and

who minister at her altars. This light which they have struck out in the philosophy of religion, they dispense to others as fast as prejudice will give way for its admission.

Now we know that it is a declaration of the divine word, that the "natural man receiveth not the things of the Spirit of God." And although every true Christian, taught by the Spirit, may satisfy his own mind that in interpretations like these the principles of revelation are divested of all their energy and their value, yet this is not sufficient for the professed defender of the "faith once delivered to the saints." It becomes him not only to show that the Bible is a revelation from heaven, but to guard its several truths from the abuse of an ingenious and a wily interpretation. And for this, the mere might of eloquence is not sufficient. The clear illustrations which a fine genius may derive from history, from natural or moral science, are not sufficient. The question to be discussed is one of simple fact. The inquiry is, What did the sacred writers mean to teach? Have we understood their idiom and their usage, or have we mistaken it? We are aware that the truths made known by God to "holy men of old," must have been communicated in language accordant with the usage of those to whom the Scriptures were addressed, or else to them the Scriptures would have been no revelation. If then, in forming our opinions, we have not been at the pains to become familiar with their usage, if we have rather substituted our own, it becomes us soon to be aware of the fact, and to bow to the supremacy of truth, although it may break up our long established systems, and scatter to the winds the doctrines we have cherished with our affections. Truth is eternal and powerful, and must prevail, and the sooner we discover it, and yield to its dictates, the more safe and happy will it be for ourselves.

But if we feel a strong confidence that such interpreters as have been mentioned, have themselves perverted the words of truth, that, influenced by the pride of learning, and the genius of a false philosophy, they have entirely misconceived the meaning and the spirit of the sacred writers, then it becomes us to prove their error, not by an appeal to mere human authority, or by any long course of moral reasoning, but by an evicition of the truth of God, from the very words which the Holy Spirit has indited. While searching the Scriptures thus, we may feel that we stand on firm ground. Having sought the truth from its very fountains, we may preach it with the more boldness. But without such an humble study of the Bible, however splendid may be our education, however much of eloquence, of literature, or science it may have embraced, it is yet defective in its vital parts.

It is much to be lamented, that the *mode of studying theology*, which has long prevailed, has been such as to give great advantage to the interpreter of the Scriptures, whose feelings are opposed to evangelical truth. The state of the theological science as it has existed in some of the most eminent schools, in our own country, as well as in other countries, bears a strong analogy to the state of natural science in the times which preceded the rise of Sir Francis



Bacon. In those ages the schools were splendid, and the teachers men of high renown. They labored long and hard. To the pursuit of science, they unreservedly gave their lives. But they saw not the right course. They approached the mysteries of nature, not as *scholars*, but as *theorists*. They gave to dogmatism the place of enlightened reason. System after system appeared, each having its train of earnest advocates, who for its defence were skilled in all the arts of controversy. But notwithstanding all their efforts, their results form but a sad monument of human imbecility.

Bacon, whose name has a high place in the history of philosophy, formed no new sect or theory. He merely directed the attention of the world to the *right mode* of studying nature. He taught the student, instead of assuming the place of a dogmatist, to take that of an humble inquirer; instead of learning or forming systems, and then exercising his ingenuity in bringing nature to harmonize with them, to learn *simple facts*, and thence to deduce those general truths which, when rightly classified, would well deserve the name of science. This discovery, so simple in its nature, shed new light upon the philosophic world. Upon this simple principle Newton ascended from observing the fall of an apple, to learn the great law of gravitation, and thence to form a body of science, which was so well based and so firm as to stand by its own strength, and to mock all contradiction.

The volume of revelation, like that of nature is but an exhibition of simple facts. The doctrines of the Bible are not speculations. They are all facts. In obtaining, therefore, a system of divine truths, it becomes us to approach the oracles of God with no preconceived opinion, however plausible; with no *favorite theory*, however rational it may appear. We must take the place of humble inquirers. We must have the spirit of little children; a spirit marked by humility, simplicity, and godly sincerity. We must study the Bible to learn its simple facts and precepts, and keep our minds so well balanced, as to embrace at once whatever it clearly teaches, however far it may be *above* the reach of our reason, or remote from our conceptions, and to discard at once every religious doctrine or opinion which is not sanctioned by the seal of heaven.

But, alas! how few comparatively approach the Bible with a spirit like this. How few of those who enter upon the study of theology for the sake of extending their qualifications as teachers of revealed truth, who are not unduly bound by their prejudices to some system, which they are determined to sustain by the testimony of God. The spirit of prayerful, calm, unbiassed investigation, seems almost overwhelmed by the storms of Christian controversy. Thence it is, that the interior of the Christian sanctuary has presented such vantage ground, to the advocate of a refined infidelity. He has entered, and has found the defender of evangelical truth, unused to the weapons with which he should have been familiar. Thence it is that a Gesenius has smiled contempt upon the intellectual theology of Great Britain. He has seen how fast bound in the fetters of system are many of the Doctors of the English church, and how numerous are their interpretations

of Scripture language, which cannot stand the test of an enlightened criticism. Such sad defects as these have given boldness to the opposers of evangelical truth, have given influence to all their opinions, and have thrown a splendid charm around their plausible neology.

The subject which we have thus touched, we feel to be one of vast importance. Connected as it is with the interests of truth in these eventful times, it demands the serious attention of the rising ministry. It is exceedingly desirable that the character of a Christian minister be adapted to the exigencies of the age. While then the student for the sacred office, prays for help from on high, and trusts in the efficient aid of God alone for success, let him see to it that he neglect no means of acquiring such a character as shall prepare him to meet the demands of his own times.

An obstacle which may much discourage him in the pursuit of such a course is to be found, no doubt, in the erroneous estimate which too extensively prevails respecting the nature and importance of a theological education. How generally is it supposed, even by good men, that the acquisition of theology, instead of being the faithful, persevering investigation of the truth as God revealed it, consists rather in the study of human systems adorned by learning and genius, sustained principally by human authority, and which in their tendency must corrupt the mind from the "simplicity that is in Christ." No wonder is it, with such views as these, many earnest Christians have distrusted the institutions for theological instruction; and scarcely should we wonder that such views are very prevalent, since, in theological schools, so much attention has been given to the various branches of human learning, and so little comparatively to the patient study of the Bible.

But we are glad to think that now a better day is dawning upon us. We have hailed with joy, the rise and progress of *some* institutions in our country, which have made *the study of the Bible* the grand object of attention. They have evinced that a sincere desire to "search the Scriptures," and to *learn the truth*, is the distinguishing trait of their character.

Let Institutions like these be multiplied, and increase in influence. Let their acts be such, that the churches shall confide in their integrity. Let all know that it is not their design to corrupt the taste of the young disciple of Christ, by imparting to him the intoxicating draughts of human lore, but to refresh and strengthen him for his work, by leading him to drink deep of that "living water" that flows from the oracle of God.

When such sentiments are generally felt, and such confidence inspired, then will the churches be incited to co-operate efficiently in the cause of education. Thus shall the truth have free course and be glorified. Thus shall Zion arise and shine, her light being come, and the glory of the Lord shall be seen upon her. Uniformity of opinion and feeling will characterize her ministers; and she shall be called the "joy of the whole earth."

## GIFTS FOR THE MINISTRY TO BE SOUGHT OUT AND CHERISHED.

The voice of the Ministers and Messengers of the Boston Association, in their late annual address, ought to be heard by every member of the great family of American Baptists; and may it be accompanied by the blessing of Him whose ever wakeful eye is upon the Churches.

Dear Brethren,—Permit us to ask your attention to a subject, which yields not, in point of importance, to any other connected with your duties and your welfare.

We need say nothing concerning the rank which the Christian ministry occupies among the means by which the Saviour's kingdom is to be established on the earth. Nor need we inform you, that the number of faithful ministers is now inadequate to supply our churches at home, while there are many fields in our own land which are white unto the harvest, and heathen countries appeal to us, by their crimes and hopeless miseries, to send them the messengers of salvation.

It appears to us, that this deficiency of ministers must be attributed to a neglect of duty on the part of the churches. We cannot suppose that God is inattentive to the wants of his church and of the world, and causelessly withholds a competent supply of ministers.

Wrong notions, it is believed, exist concerning the nature of a call to the ministry, and in regard to the duty of the churches to seek out and foster ministerial talent.

We firmly believe that no man ought to enter into the ministry, whom God has not called to the service. But the question is, How is the call of God to be ascertained? That a miraculous intimation of his will is to be expected, no rational man, at the present day, believes. This will must, then, be learned from the feelings which the Holy Spirit produces in the mind of the individual himself; from the gifts of heart and of intellect with which he is endowed; from the course of providence; and from other circumstances.

Two things are necessary to prove a call to the ministry to be from God. The first is, that the individual possess a sincere desire to be thus employed. He must feel a strong concern for the glory of God, and for the salvation of men. His heart must be moved with desires to proclaim the love of Christ to dying sinners, and to persuade them to be reconciled to God. He must feel such an impulse of soul towards this point, such a concentration of his thoughts and affections, that he cannot, with a quiet mind, engage in any other employment. He must be willing to part with prospects of emolument, and to forego all worldly advantages, for the sake of his Saviour and of his fellow men. These are some of the feelings which will occupy the heart of a man, whom God designs for the ministry. Of these feelings the individual himself is the only judge, because he alone can determine whether they are sincere, strong and permanent.



But another necessary thing is, that he possess suitable gifts. We mean not, that he must be qualified immediately to preach, because no man is qualified to preach with profit, until he has furnished his mind with adequate knowledge, and has learned how to communicate that knowledge. By suitable gifts, we mean a sound understanding, a capacity and a desire to learn, an aptitude to teach, a reasonable degree of ability to be useful to his fellow men as a minister, when his mind shall have been cultivated as much as circumstances may allow.

Of these points, the individual is not a competent judge. His brethren must judge for him. The church has thus a duty to perform. She ought to watch the character and conduct of her young men. An individual, whom God designs for the ministry, will usually show the bent of his disposition, by his zeal for the support of Sabbath schools, by his pertinent exhortations in the conference room, and by his prayers in social meetings. If the ministerial spirit exist within him, it will find occasions to display itself; and in most cases, a church is convinced of the call of a young man to the ministry as soon, and sometimes sooner than himself. In such cases as this, it is the duty of pastors, deacons, and other members of the church, to converse with such persons, to inquire concerning their feelings, and to give them all proper encouragement. If the individuals have themselves been thoughtful and anxious concerning their duty, such an affectionate and judicious conversation may remove their doubts, and confirm their decisions, by bringing in aid of their own convictions, the opinions of their brethren.

It is believed that a very different course is frequently pursued. Young men are left to struggle with their feelings without one word of advice or encouragement. The more modest they are, and therefore the more deserving of sympathy, the more reluctant they are to disclose their feelings, lest they should be attributed to pride and presumption. A sense of unfitness, the greatness of the work, doubts concerning duty, all throng upon the mind, and often produce inconceivable distress, which one word of kind sympathy and advice from a pastor or Christian friend would remove. Many young men, it cannot be doubted, are overcome by these anxieties, doubts, and fears, and relinquish the thought of the ministry, who ought to preach the gospel. It is a mistake to suppose, that if it be a man's duty to preach, he will force his way through every obstacle: A man may neglect his duty to preach, as he may refuse any other duty; and he is more liable to neglect this duty, because the conscientious mind will consider it as a far less sin to neglect to preach, though it be a duty, than to preach when it is not. If the scale of doubt, then, sink in the smallest degree, the mind of a conscientious man will be very liable to abandon the design, and thus the very best ministers may be lost to the church.

But if a young man does surmount his doubts and discouragements, and makes his case known to his brethren, he is sometimes treated with cold suspicion, and obstacles are thrown in his way, on purpose to try the strength of his zeal. If, at last, by dint of perseverance, he forces the church to give him a license, so much



time may have been wasted, that it is too late to obtain that education which is needful to his usefulness.

There may be cases, too, in which a young man may not have thought of the ministry, who may nevertheless furnish evidence of piety, talents and zeal, which would make him useful as a minister. It is undoubtedly the duty of pastors and Christians to converse with such a person, in a judicious manner; to inquire respecting his feelings; to ask him if it is not his duty to preach the gospel; to urge him to reflect and pray on the subject; to invite him to speak and to pray in conference and prayer meetings, and thus give his mind a direction towards the object. No reason can be given, why it is not as much our duty to use the proper means in this case, as it is to persuade a sinner to be reconciled to God. Our persuasions cannot change the sinner's heart without the blessing of God; nor can our arguments convince a man of his duty to preach the gospel; but God may, in both cases, employ us as instruments to accomplish his will.

We think, brethren, that there has been, and still is a failure in duty, on this subject, among our churches. We earnestly entreat you to think of these suggestions, and let your attention be more directed to the young men among you. Let not selfishness induce you to detain them from their duty. The cause of God needs ministers. Millions of our fellow men are dying every year, without any one to tell them of the love of Jesus. Let, then, every young man in our churches inquire, with a prayerful heart, Is it not my duty to preach the gospel? Let every church be a faithful and affectionate nursing mother to the young servants of the Redeemer. And let every Christian pray the Lord of the harvest to send forth laborers into his harvest.

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PRESIDENT CHAPIN'S INAUGURAL ADDRESS, DELIVERED IN THE  
CITY OF WASHINGTON, MARCH 11, 1829.

(Continued from p. 333.)

THE subject, to which our attention has been given, leads us to form high anticipations of *the triumphant issue of the work of education*.

We have not embraced the doctrine of human perfectability, nor any visionary projects by which we expect this fallen world is to be regenerated. But these anticipations are encouraged by substantial reasons. We have seen that education should be the first pursuit of man, since it is, in fact, the chief concern of heaven; and that for its advancement the works of creation, the arrangements of Providence, and the whole array of positive institutions, and revealed truth, are made subservient. In its completion, the brightest glories of God, and the highest amount of human happiness, are involved. A work so dear in the sight of Heaven

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must be crowned with abundant success. It is true, that education has made but slow advances. In some considerable portions of time, it has been apparently stationary; and, in others, even declining. Indeed, it has advanced by degrees so silent and inconsiderable, that they have been unheeded by the mass of mankind, and denied by some authors, who have cherished gloomy and mistaken views of human nature. But those philosophers who have carefully collated different periods of history, and compared the results of successive dispensations, have seen abundant proof, that, on the whole, both the intellectual and moral states of the world have been greatly advanced. Nor need we be surprised at this slow movement. Various considerations lead us to suppose, that God saw it best to confine the soul, during its term of trial, in an earthly tabernacle, and to make it dependent upon bodily organs for all its knowledge of surrounding matter, in order to limit the sphere of information, and to prevent us from acquiring, in this earthly stage of our being, too clear a view of the government of the universe. The Almighty, by thus imposing temporary checks to the ardor of our curiosity, has practised upon the principles of economy. He has, in this way, reduced man to the necessity of studying well the nature and relations of the objects that surround him in this dawn of his being, before he is admitted to that higher grade of instruction, where every impediment shall be removed from his boundless career of knowledge. But notwithstanding this slow movement, yet much has been gained. Of this truth how much more sensible should we be, if it were possible for us to retain a vivid recollection of the bright day which we now enjoy, after we had witnessed the rapid extinction of every light in the scientific heavens, till we were enveloped in that midnight darkness, which surrounded the first inhabitants of this world. Though each successive generation has to commence its progress in a state of infancy; yet it starts from a higher point of improvement, than did its predecessor; and this will continue to be the case, till the nations of the earth arrive at that state of intellectual and moral perfection, in which they will enjoy all the bright visions, which are now seen, afar off, by the aid of prophetic light. The advantages already acquired are highly encouraging. We are now freed from the trammels of theoretic philosophy, and from the puerilities of the syllogistic art, which, as an engine of science, kept the human mind, for nearly two thousand years, moving round in the same beaten circle. The philosophy of the mind is greatly advanced. The baneful influence of early prejudices is more fully understood, and their formation more guarded against. The laws of association are better known, and more judiciously applied in the work of education. The sun of civil and religious freedom has risen, full-orbed, and will continue to climb the heavens, till it stands in mid-day to bless the world with its cheering light. Language, the vehicle of thought and the instrument of instruction, has become more settled in its meaning, and more copious and powerful in its expression. The press, that lever which can move the world, is lending her aid in the diffusion of knowledge, and in the suppres-

sion of vice. The invention of the fluxional calculus by Newton and Leibnitz, has armed the human mind with such a powerful instrument of thought, as enables it to solve the most profound problems in the exact sciences. The modern invention of astronomical and microscopic glasses, has brought under the inspection of the modern philosopher two worlds, both unknown to the ancients, the one on account of extreme minuteness, and the other, on account of extreme distance. The progress which has been lately made in chemistry and galvanism, has put into the hand of the chemist an instrument of analysis, which seems destined to develop the most hidden secrets of nature. The discovery of the power of steam has given to man a new agent, which, on account of the extent of its application, and the greatness of its power, is beginning to affect all the great interests of society. The facilities of communication, through the medium of public roads, canals, telegraphs, and steam vessels, have, in part, annihilated distances, and brought once remote communities into convenient neighborhoods; and increasing intercourse is fast wearing away local distinctions and strengthening the bonds of human sympathy.

But public opinion is probably destined to be the most efficient human instrument in correcting evil customs, and in elevating the tone of public morals. In hereditary governments the power of public opinion is great; in free states it is entirely supreme. But this opinion, omnipotent as it is, has, as yet, been formed by a few leading characters. In some instances, one individual is so much the idol of his nation, that, if he publish his sentiments and exhibit his manners, he is sure to be followed by the multitude. Swift might thus have ruled in the British kingdom, and Franklin in the American republic. With special ease may one commanding character lead the community, when he avails himself of the popular passion, which happens to agitate their minds, and opens before them a way, in which it may be gratified. When Peter the hermit, clothed in sackcloth, visited the cities of Christendom, and with a loud and pathetic cry, preached a general crusade, he appealed to a sentiment, which then pervaded the Christian world; and all Europe was electrified by his eloquence, and seemed to be loosened from its ancient bed. Princes and prelates, nobles and peasants, flocked to the cross, demanding to be led against the infidels to dislodge them from the holy land. Men can be controlled, not only by appeals to their passions, but by arguments addressed to their rational and moral powers. These principles of action are ever on the side of truth and duty. Whenever the benevolent teacher endeavors to enlighten and persuade men, he will be supported by these internal advocates, so that, if he fail, it will be because prejudice or passion has silenced their pleadings.

Another important mean of forming and controlling the human mind, is the power of sympathetic imitation. This power, though it exposes men to be led astray by designing demagogues and tyrants, yet was obviously intended to give to the man of wisdom and goodness an ascendant over a congregated multitude, and to enable him to excite and propagate among them the enthusiasm of



moral sentiment, that he may enlist them on the side of virtue and religion. In numerous assemblies, the power of sympathy is great, and, therefore, their passions are quickly excited, and their physical force is easily controlled. Whitefield could melt ten thousand hearers into tears of grief or joy, and the mighty Mirabeau could breathe all the purpose and fire of his own soul into the revolutionary mobs of France, and make them the terrible executioners of his bloody schemes of ambition. Philanthropic divines, and orators! what a field lies before you; what materials to work upon; what trophies may you here gain; what an abundant harvest may you here reap. Over assembled thousands of rational beings, thus endowed and thus pliant under the power of eloquence, what wonders might be done by a Demosthenes, animated by the spirit of a Howard.

But, for our further encouragement, we have higher reasons to expect success in advancing the interests of learning and religion, than any which can be found in the properties of the human mind. The analogy of Providence, and the import of inspired predictions, authorize us to believe, that, as time advances, the feebler means of instruction will be less employed, while the more powerful will be rendered increasingly efficacious in effecting that change in man, which will secure his future felicity. After the earliest revelation of himself, and with some occasional intimations, God left men for two thousand years, to learn his character and will, by the silent exhibition of his perfections, by those signatures of his existence and designs, which they could trace in his works and providences. He then, for the purposes of general benevolence, delivered, in an audible voice, a code of laws to a favored people, and instituted among them a showy and costly ritual. This symbolical mode of teaching was superseded by the direct and more efficient system of Christianity. The law is now written, not upon tables of stone, but upon the human heart. Now we, instead of learning our duty by mere shadows, are instructed by the soul-subduing charms of eloquence, by living example, and by the agency of the Almighty Spirit. Nor do even we enjoy the best advantages for improvement. Knowledge is yet to be greatly increased; teachers are to become much more skilful, and means are to be rendered vastly more productive. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold;" and the efforts, to change this sinful world into a moral paradise, are yet to be as prompt and efficacious, as are the rains and suns of heaven in fructifying the face of the earth. When the influence of the gospel shall reign upon the thrones of princes, in the halls of legislation, and in the courts of justice, when governors and magistrates shall exhibit in their lives the graces of Christianity, when the promised aid of the Spirit shall descend upon their labors like showers upon the mown grass, what a scene of moral beauty will this world then present!

The subject which we have discussed leads us to reflect upon



*the interesting character and influence of our public seminaries of learning.*

There are in this infant nation more than fifty colleges and universities, beside a very large number of academies and high schools. These institutions, especially those of the first class, are furnished with well-selected libraries, costly apparatus, competent boards of instructors, and are fostered by public and private patronage. The flower of our youth is within their walls, possessing minds in a soft and pliant state. Their opinions, generally speaking, are not formed, their habits are not settled, and their intellectual and moral powers are unfolding themselves, ready to take the form and direction which their teachers may give them. What must be the momentous issue of the steady action of this powerful combination of means upon this class of our youthful population! A moral engine so mighty, and so constantly playing off its strength upon this choicest portion of our citizens, must produce results to all the dearest interests of our country, which will far exceed human calculation. It is to the young men, who are now prosecuting their public studies, that we are to look for the next supply of divines, civilians, physicians, instructors, and of our principal military and naval commanders. The men who now sustain these characters, must soon be called from all the concerns of this life, and leave their places to be filled by a new generation. We cannot feel indifferent as to the character which those men are to sustain, who are soon to take charge of all our high interests of religion and government, and who are to be the arbiters of the final destinies of the children whom we may leave behind us. In what manner, and in reference to what end, shall our youth be educated? Mere accident is not to decide their character and their future conduct. But the streams which are to flow from the fountains of knowledge, will refresh and fertilize our goodly heritage, or spread over it the waters of death, just as our systems of education, in our seats of science, are good or bad. We have melancholy proofs of the powerful influence which they exert upon the welfare of nations. Look at the institutions of learning in Europe, and you will find, that many of them are the haunts of dissipation, and that they embrace members, who are the advocates of those sentiments which go to sap the foundations of revealed religion and human accountability. Whence flowed that late tide of infidelity, which spread death and mourning in its progress, and which threatened to overwhelm at once both the throne and the altar? Did it not proceed from their ancient institutions of science, and from their numerous Alumni? And should we examine the state of colleges in our own country, we should find, at least in some of them, much to stain our pride, and to alarm our fears. How many once lovely youth, who, when they entered them, possessed a delicate sense of moral distinctions, have left them with sceptical notions and licentious habits. Why, in any instance, does this melancholy result attend the course of public education? Is progress in science the necessary road to infidelity? Have we a religion, fit only to dupe and to keep in awe the ignorant herd, but which cannot endure the eye of philosophic criticism? No, surely.

Christianity dreads no scrutiny of investigation. She courts the day, and is willing even to be put to the torture, not fearing that she shall utter any thing derogatory to her heavenly origin. But the cause of these evils is chiefly to be found in the fact, that the great design of education has not been kept steadily in view. Attention has been more exclusively directed to physical and intellectual science in our colleges, than it ought to be, and even than it was in the schools of Greece and Rome.

For this difference between modern institutions and those of antiquity, some reasons may be assigned. Among the ancients, physical science was, comparatively speaking, but little known. Their philosophy was principally confined to the nature of man, and to his moral relations. Their wise men, such as Aristotle, Plato, Seneca, and many others, made the human mind their principal study. This was emphatically true of Socrates. "Man, and what relates to man, were the only subjects on which he chose to employ himself. To this purpose, all his inquiries and conversations turned. On what was pious, what impious; what honorable, what base; what just, what unjust; what wisdom, what folly; what courage, what cowardice; what a state or political community, what the character of a statesman or a politician; what the government of men, what the character of one equal to such a government. It was on these, and other matters of the same kind, that he used to discourse; in which subjects those who were knowing, he used to esteem men of honor and goodness, and those who were ignorant, to be no better than the basest of slaves." But among the moderns, the attention of students has been too much turned from these subjects, especially since the consideration of final causes has been so much exploded by the inductive philosophy. In consequence of this, ethical studies have retired to monasteries and schools of divinity; while in our literary institutions, such have been the advances in natural philosophy, in the higher branches of mathematics, in the liberal arts, and in polite learning, as to give to these subjects such an all absorbing character, that moral science has been permitted to languish in comparative neglect. It was this fact, and its unhappy consequences, which led me to select the subject, to which your attention has been invited. This fact is my apology, if any be needed, for giving to this address so serious a cast. Think not, however, that I wish to convert our seats of science into halls of mere theology. Let the present branches of literature and science be retained, and prosecuted with untiring zeal. For at best, we can do but little more, during the short space allotted us, than to initiate our scholars into the usual branches of knowledge, and lay a tolerable foundation for their future professional studies. This foundation I would not wish to narrow; for knowledge is the food of the mind, and one of the two grand pillars that support our free Constitution. Nor would I introduce into our colleges systems of divinity, trammelled by sectarian peculiarities, the work of man's device. But I would encourage that religion, which is as free as the common light of the sun, and as healthful and refreshing as the breezes of morning—a religion

resting on a broad basis—the being and perfections of God, the character and relations of man, and the peculiar doctrines and precepts of Revelation. Ought not a religion of this extended and elevated character to hold a prominent place in our public course of education?

“Since this world is a system of benevolence, and consequently its Author the object of unbounded love and adoration, benevolence and piety are our only true guides, in our inquiries into it; the only keys which will unlock the mysteries of nature, and clues which lead through her labyrinths.” How delightful to the benevolent instructor, while teaching his students the laws of matter and of mind, to refer them often to the bright aspects of the benevolent purpose and will of their Creator, and to remind them that these intimations should be improved as monitors to duty, and as sources of the most pure and exalted delight. Does he unfold to them the treasures of the ancient classics, he can suggest to them, that the authors of these lasting monuments of mind, studied profoundly the nature of the human soul, and that, therefore, they still excel the moderns in painting the passions, and in touching all the springs of moral action. And from the fact that they are now studied by every scholar with the same delight with which they were read, more than two thousand years ago, he may take occasion to prove to them that the laws of the intellectual world are as fixed and lasting, as those which regulate the material system. What is there in Christianity to narrow the mind and depress the spirits? Does it not contain our chief solace in the conflicts of life, and all our joyous hopes of the heavenly state? It calls forth within us a mighty energy for our own elevation, and makes discoveries of a vast, bold, illimitable character. Why then should it not hold a prominent place in our course of education? “Gratitude and every motive of virtue demand of us a reverence for the gospel. Protestant Christianity has in former times given learning such support as learning can never repay. The history of Christendom bears witness to this. The names of Erasmus, of Grotius, of Bacon, and a host of luminaries of science, who rise up like a wall of fire around the cause of Christianity, will bear witness to this. Do you want examples of learned Christians? I could not recount them all in an age. You need not be told that

Learning has borne such fruit in other days,  
On all her branches; piety has found  
Friends in the friends of science, and true prayer  
Has flowed from lips, wet with Castalian dews.”

(To be concluded in our next.)



## REVIEW OF A SELECTION OF HYMNS.

*Hymns of Zion ; being a Selection of Hymns for Social Worship, compiled chiefly for the use of Baptist Churches.* By BENJAMIN M. HILL, *Pastor of the Baptist Church, New Haven.* Durrie & Peck. New Haven : 1829.

HYMNS constitute no small part of lyric poetry, in which it is intended to add to the melody of verse, the impressive charms of music. This species of poesy, whether we consider its antiquity, its distinguishing and intrinsic excellencies, or the number and talents of those who have cultivated it, claims an elevated rank. If we attempt to trace its origin, we shall be lost in the depths of remote antiquity ; for on this subject, history will fail, and own herself unable to conduct us further than to hear the timbrel on the shore of the Red Sea, while the joyful Hebrew tribes unite their voices in the song of Moses.

But, in whatever age or country it may have been first cultivated, lyric poetry is peculiarly the offspring of the heart, and is owned and cherished by the laws of the human constitution. Combining the most consummate art with the ease and elegance of nature, and glowing with the ardor of an enlivened imagination, it flows with a torrent of enthusiasm. In the choice of subjects, it is permitted to range the universe, and cull the sweetest and the richest flowers. Awakening every tender feeling, it often amuses and delights, by the sportive and melting strains of affection. Recalling to memory the days that are past, it sweetens the joys and cherishes the vigor of attachments formed in youth, or pours the plaintive lay over the tomb of departed friends. It adorns true virtue with the dress which she has a right to claim, the richest and most attracting that can be bestowed. It places a wreath of glory on the brow of the patriot. But it chiefly delights to pursue its primitive object, to sing the praises of the Creator ; and, combining in Him all that is fair ; all that is great ; all that is merciful ; all that is just ; all that is mighty ; all that is awful or sublime ; and clothing Him with light, as with a garment, it seats Him on the throne of the universe.

If elegance of description, and harmony of numbers can please, if music can charm, if sublimity of thought and of diction can excite elevated emotions ; if the language of nature can touch the fibres of sensibility ; if all these properties united, can soothe and soften the heart, and prepare it for the impression of sentiments, lyric poetry, in the hands of a skilful master, must certainly have a powerful ascendancy over the human mind.

How happy for man, had this ascendancy always been directed to virtuous purposes. Painful indeed is the thought, that an art so heavenly has ever been employed to adorn vice, and an influence so powerful has ever been exerted to allure the unwary into paths that lead to final wretchedness.



We have no intention of detracting from the reputation of the lyric poets among the Greeks and the Romans. But it is in the Psalms of the Hebrews, that we are to look for the most striking displays of beauty and tenderness, of strength and sublimity. Considered merely as it respects their style, these heavenly odes command our highest admiration. They are the store-house from which later poets have derived their choicest beauties; and with them, if we except a few specimens of eastern poetry as they are presented us by Sir William Jones, nothing of the kind either ancient or modern, can be compared. But in the estimation of the Christian, their excellencies must be unspeakably heightened by the consideration that many of the subjects which woke the harp of Judah, will forever employ the harps of the blessed.

If we consider the versions used in public worship before the time of Watts, we may form some estimate of the important service which he has rendered to the Christian world by his imitation of those Psalms, and by his Hymns. Though he is sleeping in his grave, yet he now animates the devotion of thousands. Others, too, have been highly useful by similar productions. And we hesitate not to say, that Cowper has probably done more real good to the human family by some of his Hymns, than by his valuable translation of Homer.

Too seldom, indeed, do we find *poetry* and *piety* united; we mean genuine poetry and genuine piety. And yet we do not believe that the one is inconsistent with the other. The happy specimens which have existed of their union, are sufficient, we think, to settle the matter. And we trust that the time is coming, when our devotional poetry will receive, from men of piety and taste, the attention which its great importance demands.

There is, to be sure, no want of Selections of Hymns. Several that are very respectable have recently been published. Among these we are happy in being able to reckon the one edited by Mr Hill. In his preface he remarks:

‘This little volume is intended as a substitute for one of a similar kind which has been used several years, principally in Baptist churches in Connecticut and other States. It has been considered desirable for some time past, by many ministers and others, that a new selection of Hymns should be made, systematically arranged, and adapted to evening preaching, and other important meetings of the church, as well as of the ordinary conferences; the last edition of the old compilation being exhausted. In prosecuting the undertaking, he has encountered embarrassments with which none are acquainted, but such as have attempted the same kind of labor. The selection of poetic compositions intended to assist the devotional exercises of multitudes, in whose minds are conflicting religious and poetic tastes, and whose personal judgment constitutes their standard of excellence, is a work accompanied with many difficulties.

‘As to poetic merit some of the Hymns may, perhaps, be considered exceptionable by some readers, but for the reasons already assigned, and on account of the confusion which is often experienced from the frequent alteration of Hymns, the compiler has thought it

expedient to retain the compositions most prevalent, except where important errors occur. Such as it is, this little book is presented to the Christian public, and especially to the Baptist churches, with the hope that it may conduce to their spiritual enjoyment, the salvation of souls, and the glory of God.'

The Hymns are judiciously arranged under distinct heads. The following is an invocation to the Holy Spirit :

'Blest Comforter Divine!  
Whose rays of heavenly love  
Amid our gloom and darkness shine,  
And point our souls above ;

Thou who with 'still small voice,'  
Dost stop the sinner's way,  
And bid the mourning saint rejoice,  
Though earthly joys decay ;

Thou, whose inspiring breath  
Can make the clouds of care,  
And e'en the gloomy vale of death,  
A smile of glory wear ;

Thou, who dost fill the heart  
With love to all our race,  
Blest Comforter !—to us impart  
The blessings of thy grace.'

The admonition contained in the Hymn on the aggravated guilt of religious declension and apostasy, ought never to be forgotten :

'Ye who in former days,  
Were found at Zion's gate,  
Who seemed to walk in wisdom's ways,  
And told your happy state ;

But now to sin drawn back,  
And love again to stray,  
The narrow path of life forsake,  
And choose the beaten way ;

Think not your names above  
Are written with the saints ;  
The promise of unchanging love  
Is his who never faints.

Your transient joy and peace,  
Your deeper doom have sealed,  
Unless you wake to righteousness,  
Ere judgment is revealed.'

The question, *What is prayer ?* is well answered in the following lines :

'Prayer is the soul's sincere desire,  
Unuttered or expressed,  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear ;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try ;  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air,  
His watch-word at the gate of death—  
He enters heaven with prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways,  
While angels in their songs rejoice,  
And say, Behold he prays.'

Some of the hymns in this selection are excellent in every respect. There are a few, which, if we mistake not, it will be best to omit in the next edition. We should be gratified to see their places occupied by others equally glowing and devotional, but written in a more worthy style. In some instances, the omission of a single verse would be sufficient. And there are a very few verbal inaccuracies which will doubtless receive the correction of the compiler, as soon as he has an opportunity for making a revision. He seems to be as much aware as ourselves that the book, in itself, is capable of improvement. He says : ' It is not altogether such as was originally intended ; but it is believed to be such as is necessary to meet the variety of tastes and wishes of those for whose use it is designed.'

What is here suggested is certainly worthy of consideration. But, at the same time, we feel very desirous of seeing the experiment made of introducing *just as good a book as can be compiled* ; a book every part of which shall breathe the spirit of devotion, flowing warm from the heart, in language intelligible and attractive alike to the learned and to the rude ; to the man of taste, and to the child. Mr Hill has done well, and he is entitled to our gratitude ; but we wish him and all others whose selections we have seen, to be encouraged to do still better.

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NOTICE OF WORKS ON BAPTISM.

*The Letters of David and John, containing Animadversions upon the Lectures of Dr Woods on Infant Baptism. First published in the Columbian Star.* 12 mo. pp. 106. Philadelphia, 1828.

*Essays on Christian Baptism.* By J. S. C. F. FREY, *Pastor of the Baptist Church, Newark, N. J.* 12 mo. pp. 123. Boston : Lincoln & Edmands. 1829.

These works are written with ability, and they have been well received by the public. They breathe a spirit of benevolence that



is too seldom found in controversial writings, or in essays on controverted points; and they can hardly fail of being read with profit.

We have not room for a lengthened discussion; nor is it needed. And to assert that Dr Woods is clearly refuted in these Letters, would be of little service. If any one has doubts, let him examine and decide for himself. Let him, as in the presence of God, and as he expects to give account at last, strive to ascertain the way of truth and duty; and in doing this, let him not shut his eyes against the light that shines from the Christian revelation.

We have been particularly gratified with the remarks on 1 Cor. vii. 14:

‘Dr Woods compares his own interpretation of this text, with that which Dr Gill has given. I shall not think it necessary to defend the interpretation of Dr Gill, as a different one, which is contained in a note p. 42 of *Pengilly’s Scripture Guide to Baptism*, published by the Baptist General Tract Society, appears to me to give the true sense of the passage. It may be seen in the following extract, in which I think it is also clearly demonstrated, that the text is decisive against infant baptism.

‘The Jews considered all Gentiles to be unclean, and thought it unlawful for a Jew to be in the house, keep company, or eat with, or touch a Gentile. By some means, possibly from the influence of Judaizing teachers, the church at Corinth seems to have been agitated with the question, whether the same rule ought not to be established to regulate the intercourse of the members of the church with other persons; that is, whether the church ought not to decide, that all who were without, were unclean to them who were within; just as Gentiles were unclean to Jews; and that, therefore, it was inconsistent with Christian purity to dwell, keep company, or eat with, or to touch them. While this question was undergoing discussion in the church, it was perceived that it involved a very important case. Some of their members were married to unbelievers, and if such a rule should be established, these members would be compelled to separate from their unbelieving husbands or wives. Although the lawfulness of the marriage was not questioned, yet it would be unlawful for a believing husband to dwell with his wife, until God had converted her. The church resolved, probably after much discussion of the question, to write to the Apostle respecting it. This letter he had received, as appears from the first verse of this chapter. On the general question of intercourse with unbelievers, he treats in the fifth chapter, and decides, that, to keep company or eat with persons who make no pretensions to religion, is not unlawful, and that, were all such persons to be esteemed unclean, and their touch polluting, Christians must needs go out of the world. On the particular case of those members of the church who were married to unbelievers, the Apostle treats in the chapter before us. He decides in v. 12 and 13, that they may lawfully dwell together, and in v. 14, for the conviction and silencing of any members of the church, who might object to his decision, he in substance says: *the unbelieving husband is not unclean, so that his wife may not lawfully dwell with him: the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your children are unclean, and not one parent in the whole church must dwell with or touch his children, until God shall convert them; and thus Christianity will be made to sever the ties that bind parents to their*



children, and to throw out the offspring of Christian parents into the ungodly world, from their very birth, without any provision for their protection, support, or religious education.

'It will be perceived in the preceding interpretation, that the phrase *your children* is taken in a different sense from that which it obtains in any of the interpretations usually offered. It is here supposed to refer to the *whole church*. Had the Apostle designed to speak of those children only, who have one parent a believer, and the other an unbeliever, he would have said, *their* children, instead of *your* children. In addressing the church, and in giving general precepts, he uses the pronouns *ye* and *you*. See preceding chapter throughout, and verses 1 and 5 of this chapter. But in v. 8, where he gives directions applicable to particular cases, although he introduces the phrase, "I say to the married and widows," he makes reference to these persons, not by the pronoun *you*, but *them*: "It is good for *them* to abide, even as I." The same mode of speaking he continues to use as far down as to the verse in question: "let *them* marry,—let *him* not put her away,—let *her* not leave him." After the same manner he would have said, "else were *their* children unclean," had he intended only the children of such mixed cases of marriage as are referred to in the preceding part of the verse. What further confirms this opinion is, that in the original text, the substantive verb is in the present tense; "your children *are* unclean,"—a mode of speaking more suited for the stating of a parallel than a dependant case.'

'The general principles of the preceding interpretation fall in precisely with the course of the Apostle's argument, commenced in the 5th chapter. When these principles have been established, it is not of vital importance to the sense of the passage to determine the translation of the preposition *in*. Many have translated it *to*, as it is in the very next verse. This sense accords well with our interpretation. The unbelieving husband is sanctified to the wife, just as it is said in Titus i. 15, "*unto* the pure all things are pure." But perhaps the more literal rendering, *in*, [or *by*,] will give the Apostle's sense more accurately. That the Jews considered Gentiles unclean, may be proved from various passages of scripture. See Acts x. 28, xi. 3. John xviii. 28, Gal ii. 12. Dr Adam Clarke states in his note on John xviii. 28, "The Jews considered even the *touch* of a Gentile as a legal defilement."

'It is clearly implied in the Apostle's argument, that all the children of the Corinthian Christians, had no nearer relation to the church, than the unbelieving husband of a believing wife. He declares that their cases are parallel; and that rules of intercourse, which would require the believing husband to separate from his unbelieving wife, would require believing parents to separate from their children. But there is no conclusiveness in this argument, if the children had been consecrated to God in baptism, and brought within the pale of the church; for then the children would stand in a very different relation to the church, and to their parents from that of the unbelieving husband or wife. Therefore, unless we charge the Apostle with arguing most inconclusively, *infant baptism*, and *infant church membership* were wholly unknown to the Corinthian church, and if to the Corinthian church, unquestionably to all the churches of those times.

'A note appended to Wilson's Scripture Manual exhibiting the same general view of this text, concludes thus, "The Apostle in effect says, 'If it is unlawful for a member of the church to dwell, keep company,

or eat with, or touch an unbeliever, then it is unlawful for you to dwell, keep company, or eat with, or touch, your children; and consequently the care, support, and especially the religious education of them must be wholly neglected.' The laws of the commonwealth of Israel, are not applicable to gospel churches, because of their different organization. That children are not members of the latter, is the very fact upon which the Apostle seizes, for the foundation of his argument in this text, which is therefore decisive against infant baptism."

Mr Frey has a judicious preliminary Essay, entitled, 'General Observations on Positive Laws, shewing the difference between a Positive Law, and a Moral Law;' and it exhibits principles that are of vital importance in regard to other subjects, as well as in regard to baptism.

The author of these Essays has been extensively known in this country, and in Europe.

'The reader,' he remarks in his preface, 'is probably already informed that I was brought up in the Jewish faith, until I was twenty-five years of age. Some time after I had made a public profession of the Christian religion, I was received a student in the Missionary Seminary at Berlin, in Prussia. In 1801, I went to England, at the request of the London Missionary Society. A few months after my arrival in London, the directors resolved that I should preach to the Jews. To prepare myself for that work, I was sent to their Seminary at Gosport, under the care of the late venerable Dr Bogue. Here I spent the four happiest years in my life.

'During this period my time was taken up with the investigation of the general doctrines of Christianity, and particularly the subjects of controversy between Jews and Christians. Baptism was considered, a subject of comparatively little importance. In the Doctor's MS. theological lectures, the arguments in favor of sprinkling, and infant baptism, are represented in a strong light, whilst those of the opposite party are but slightly mentioned. The view given of the subject as analagous to circumcision, and to the sprinkling of water and of blood, was peculiarly pleasing to my natural attachment to Judaism, and prevented any farther inquiry into the truth of the statement.

'The fact of my being a convert of the Jewish nation, together with my situation as a missionary or agent to promote the conversion of the Jews, has called me so often to travel and to preach, as to leave me but little or no time for the study of any subjects besides those connected with my immediate labors.

'The subject of baptism might still have remained unexamined by me, had it not been for the following occurrence:—At the christening of one of my children, together with others, the minister exhorted us to bring up our 'children in the nurture and admonition of the Lord.' This scriptural, solemn, and affectionate exhortation, was enforced by observing, "*These children are now members of the church, adopted into the family of God,*" &c. &c. These declarations were forcibly impressed upon my mind, as if I had never heard them before. They appeared to me at that moment, inconsistent with the doctrine of perseverance; I resolved, therefore, not to present another child of my own, nor to baptize the children of any others, before I had thoroughly investigated the subject. . . . . Accordingly, I gave myself to reading, meditation, and prayer. After carefully comparing the best books, on both sides of the question, with the word of God, I came to the

full conviction, that *believers are the only subjects of baptism, and that immersion is the only scriptural mode.* Therefore, I proposed myself as a candidate to the Baptist church in New York, under the pastoral care of the Rev. A. Maclay, by whom I was baptized on Lord's day, August 28, 1827. . . . .

'To avoid every expression in the least calculated to give offence, has been my desire and care; but as perfection cannot be expected in this life, I hope the reader will ascribe every failure in this particular to inattention rather than intention. The persuasion of my friends, a conviction of duty 'to give a reason' for my conduct, and a desire to be useful to others, have prevailed with me to publish these Essays. Should this humble attempt prove a blessing to the reader, the glory shall be given to Jehovah, Father, Son, and Holy Ghost, world without end. Amen.'

MR HAWES' LECTURES TO YOUNG MEN.

*Lectures to Young Men, on the Formation of Character, &c. originally addressed to the Young Men of Hartford and New Haven, and published at their united Request. Third Edition; with an additional Lecture on Reading.* By JOEL HAWES, Pastor of the First Church in Hartford, Ct. 18mo. pp. 172. Hartford: Cooke & Co. 1829.

WE rejoice in an opportunity of commending this little volume to the attention of our readers. Neatly printed on good paper, bound in boards, with cloth backs, trimmed and lettered, it is sold, if we mistake not, at thirty seven and a half cents a copy; a price which must bring it within the reach of every young man who desires to read it; and it may be procured at various bookstores, from the Atlantic border to our great western rivers. It is neither a *fine* book, nor a *coarse* book; but it is happily adapted to the wants and wishes of those for whose use it was designed, whatever may be their situation. It contains six Lectures on the following subjects: Claims of Society on Young Men; Dangers of Young Men; Importance of Established Principles; Formation and Importance of Character; Religion the chief Concern; Choice of Books, and Manner of Reading.

These subjects are treated with a benevolence, and wisdom, and earnestness, becoming their nature. Intelligent and affectionate pastors, and parents, and guardians, we are confident, will most heartily encourage the reading of this book. We hope it will soon belong to the library of every Sunday School, and Bible Class, and neighborhood in the United States; and that many an individual who is able, will present copies of it to young men of his acquaintance, as tokens of his affectionate interest in their temporal and their eternal welfare. In its character, as to style and sentiments, it is neither tinsel nor lead;—it is a solid mass of precious metal, seven times purified; or, to adopt the beautiful language of the Holy Scriptures, it is *apples of gold in pictures of silver.*



Our readers will recognize, with pleasure, the hand from which the following stanzas have been most obligingly communicated.

## FAITH.

"God hath not called us to *fear*."

FEAR ye beneath the torturing power  
Of stern disease to moan ?  
Faith can illume its darkest hour,  
And hush its deepest groan.

Ye shrink from sorrow !—Can ye tell  
With what benign intent,  
Into the bosom's secret cell,  
By Heaven's decree 'twas sent ?

Man's judgment hath a fearful face !  
Approach ; its might declare ;  
Pursue ; behold, its dwelling-place,  
Its element, is air.

With many a thorn our pilgrim path  
Adversity may sow—  
Is there no Hand to check its wrath,  
To mitigate its wo ?

There's peril even in prosperous days !  
God shall their sway control,  
Ere to destructive folly's ways  
They lure the cheated soul.

There's fear in death !—No, not to those  
Who feel it burst their chain,  
And bear them high o'er all their foes,  
From weeping, change, and pain.

L. H. S.

*Hartford, Conn.*

# MISSIONARY REGISTER.

FOR NOVEMBER, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BURMAN MISSION.

In the last Magazine we gave Mr Boardman's letter, containing an account of the school established at Tavoy, in which he referred to a more extended plan of operations in relation to education, which would soon be communicated to the Board. This article has been received, but is deferred to the next Number, for the purpose of inserting his journal for August. The reader will peruse, in this journal, with deep interest, the desire expressed by one of the native converts, that more Missionaries may be sent to the stations. Let the expression of this desire from one recently enveloped in heathen darkness, awaken a deepened interest in the minds of Christians in this land, and lead each one to imitate the woman in the gospel, of whom it was said, *She hath done what she could*. In churches where Primary Societies are not organized, let some one be excited to originate and put them in successful operation. Where they are already organized, let zealous efforts for accessions be made, that adequate means may be furnished for an extension of the Mission. Especially, let united prayers be offered to Heaven, that missionary ardor may be given to those among us, who are qualified to unfurl the banner of the cross in heathen lands.

Nov. 1829.

## MR BOARDMAN'S JOURNAL.

### *Chinese Youth.*

*Tavoy, Aug. 1, 1828.* Another interview with the Chinese youth, so often mentioned in the journal for July. Every interview with him strengthens my conviction that he is truly converted.

At the zayat I had thirty or forty hearers, some of whom listened attentively, and took away portions of our Scriptures. Some, however, manifested a disposition to compare our doctrine with that of Gaudama, and to condemn or approve, according as it disagrees or agrees with the dogmas of that aspiring atheist. Thus the Burmans, on first hearing of an eternal God and Saviour, immediately arraign him before the tribunal of Gaudama.

2. A spirit of serious inquiry pervaded the congregation to-day, and one man seemed deeply impressed with the exhibition of divine truth.

### *Baptism administered.*

3, *Lord's day.* Having repeatedly examined Moun Bo, and Ke-cheang, the two persons who applied for baptism last month, we have felt that we could defer their case no longer; and to-day has been fixed upon for administering the ordinance. Accordingly, after worship, a little band of us, passing through that part of the town most sacred to Gaudama, bent our way among pagodas, temples, and kyoungs,—alike unheeded and unheeding—and entering the high pagoda road, we passed on till we arrived at the baptismal tank. Near the tank was a tall pagoda, pointing its gilded head to the skies. It being Burman as well as Christian worship-day, the multitudes

were gathered around to pay their devotions at the gilded shrines. In that tank, under the shadow of that pagoda, and in sight of their former companions, who now gazed with mingled astonishment and malice, the two young disciples solemnly renounced their vain idols, and put on the Lord Jesus Christ. O, it was a joyful, memorable occasion. Some of the heavenly host, I doubt not, gazed on the sight with approbation; and He who promised to be in the midst of two or three assembled in his name, was, I trust, in the midst of us.

*Aug. 4 and 5.* No hearers at the zayat. Moungh Shway-bwen says the opposition to us has greatly increased since the baptism. As he passes the streets the people point at him and say, "That is a heretic—he is crazy, he is a wicked wretch that has renounced the religion of his fathers," &c. But he adds, "I can bear it. My mind is decided. I fear not death for Christ's sake, for it would be infinite gain." The whole town seems to be in an uproar on account of Moungh Bo's baptism. May we be kept from "rendering evil for evil."

7. Had the unspeakable pleasure of hearing from America by letters and magazines. Bless the Lord, O my soul, for the glorious news of the prosperity of the Redeemer's kingdom.

Moungh Bo came and told how happy he was, although persecuted in every quarter. Many listening hearers at the zayat. There seems to be some shaking among the dry bones.

8. This morning received the joyful intelligence of the effusion of the Holy Spirit at Maulamyng; in the afternoon, had a very attentive congregation at the zayat. Yesterday and to-day are among the most pleasant days of my life, and the most encouraging as respects usefulness among the heathen. O that the shower of grace which has begun to fall at Maulamyng, may soon reach Tavoy. I seem to see the day dawning. Rise, thou Sun of righteousness, with healing in thy wings.

9. It being Burman worship-day, I had but few hearers. Those few, however, paid good attention to the word spoken, and two of them took away books to read. May the Lord accompany his own word with a divine blessing.

10. *Lord's-day.* Had worship in English with my partner and the Chinese Christian, the Burman Christians

holding a prayer-meeting with the school at the same time. Afterwards we had public worship in Burman, and then I catechised the schoolboys. After dinner, at 2 o'clock, went to the zayat, when we had an attentive congregation. Two persons, in particular, professed to be convinced that the gospel is true, and begged for Christian books. After tea, had Burman worship, as usual. Two Karens from the jungle were present. It is proposed to commence, at sunrise, to-morrow, a daily devotional exercise, at which the Burman Christians and the schoolboys are to meet me at the house. May the Lord vouchsafe to us his gracious presence!

12. The two persons mentioned on the 9th inst. came again and afforded encouraging signs of an *inquiring*, if I may not say, of a *believing* mind.

#### *Public Support of Schools.*

To the Civil Commissioner for these Provinces, I mentioned the subject of native schools, and he assured me that a day school for native boys should be supported by government. This appears to be a favorable opening, as the boys of the boarding school can be taught gratuitously in the day school, and can still enjoy the same advantages of Christian instruction as at present.

#### *Incident of a Native Christian.*

To-day, one of the native Christians finding a book which he had been writing with much care, torn to pieces, "his mind, (to use his own expression) rose" to an unwarrantable pitch. Being engaged at the time, I knew nothing of the affair till he had left the house. As soon as I was disengaged, the poor penitent came and related the whole story to me. He was so ashamed of his anger, that he could not look me in the face. It only made me love him the more. He is generally of a most humble and quiet spirit. I can cordially forgive him, and I doubt not God has forgiven him. But he could not forgive himself. Several hours after he said to me, "My mind is still hot, on account of my sin." On my telling him that God would show mercy to those who confess and forsake their sins, he seemed relieved.

#### *Description of Lord's-day Services.*

17, *Lord's-day eve.* The past may perhaps be considered a fair specimen



of the manner of our spending the Lord's-day. At 6 o'clock we have Burman worship with the Christians and the school. After this, till breakfast at eight, we spend the time in retirement and English reading. The scholars, meanwhile, are taught the catechism by a Burman Christian. After family worship and breakfast, my dear partner and myself, with the Chinese Christian, have worship, and a printed sermon is read. At the same time the Burman Christians hold a prayer-meeting with the school in an adjoining room. After this, public worship in Burman, and catechising the boys. After dinner, at 2 o'clock, I go to the zayat, and remain till dark. After tea, Burman family worship, when one of the native Christians prays. From eight till ten o'clock, read Scripture, perform evening devotions, &c. &c. Mrs Boardman is engaged in the afternoon and evening in family cares, and in giving religious instruction to the scholars and domestics. To-day, while I was catechising the boys in the hall, the Burmans were holding a religious meeting in the west verandah, and the Chinese Christian explaining the gospel to a company of his countrymen in the east verandah of our house. One of the Chinese has become so far enlightened as to refuse to worship images, by which he has lost his situation. But he says, "God will take care of me."

*Inquirers multiplied.*

Aug. 20. Many Chinese came to converse with Ke-Cheang on religion.

21. Moungh Shway-Ken, the young man mentioned on the 11th of July, called at the house. He has experienced opposition for listening to me, and has sought relief by laboring out of town, for a month. During all this time, he has been thinking of the gospel, and is *almost* persuaded to be a Christian. O, that he were altogether so.

22. Moungh Shway-Bwen relates that a very respectable Burman called at the zayat, and professed a conviction of the truth of the gospel. He first heard the truth from Moungh Bo, ten days ago, and has since been constantly employed in considering it. He professes to be a decided believer.

24. One of my hearers at worship to-day, was Moungh Shway-Kyah, a reputable and intelligent young man, mentioned in my journal for July 7th,

as "accompanying Moungh Bo, and thinking like him." He now professes a firm attachment to the gospel; and we have reason to hope he is sincere.

Six Chinese came to-day, to converse with Ke-Cheang. It appears that ten or twelve persons, are almost daily in the habit of visiting him at his lodgings, to converse respecting the gospel. These circumstances, together with a letter I have recently perused, from a friend in Singapore, encourage me to hope, the Holy Spirit is about to be poured out on "the dispersed" of this interesting people.

*Hopeful case of a Karen.*

Aug. 26. About a month since, a very interesting young Karen was found by Ko-thah-byoo, in the niche of a pagoda, where he had been fasting two days. Knowing only the religion of Gaudama, which he had heard from the Burmans, he had embraced it so far as to practise this austerity, in the hope of obtaining a great reward in a future state. Our Karen Christian explained to him the folly of fasting, as practised by the Burmans, and invited the young man to our house, where he paid a very serious attention to Christian instruction. After learning the way of the Lord more perfectly, he took a Christian book and returned to his native forest. Our prayers accompanied him. We all remarked something peculiarly interesting and amiable in his appearance. I have often wished to have him live with me, in hope that he might become a Christian, and a herald of the gospel. Yesterday, this young man returned to us, with three of his relations, to receive further instructions. After conversing with me for some time, and attending Burman worship with us, he went to Ko-thah-byoo's apartment, where I heard them talking of the gospel till near midnight; and at break of day, this morning, the conversation was renewed. This afternoon, he expressed a wish to live with me, in order to learn more fully about the true God and Saviour. On my inquiring how long he would be willing to stay for this purpose, he replied, "ten or twelve years, till I can learn fully about God and Christ. Many of the Karens will also come." He is a youth of good understanding, quick apprehension, and amiable manners. He says, he wishes no longer to worship heaps of brick,\* but to know and serve the everliving and true God.

\* The pagodas.

*Expense of heathen worship.*

To-day, I attended the funeral of a Chinese, who had become a Boodhist, and had expended 15000 rupees in erecting and gilding pagodas in this place. When will Christians do as liberally for the true God, as these heathens do for their gods of brick and mortar?

*Macedonian cry from a Karen Convert.*

Aug. 27. After evening worship in Burman, the Karen Christian having related the adventures of the day, said to me, "there is one subject on which I wish to await your decision: I wish you would write to America, for more teachers to be sent out." It is not a little singular, that the same subject had rested with much weight on my own mind nearly all the day. Indeed, we are in very great need of at least two additional missionaries in the province of Tavoy.

*Brief retrospect.*

Aug. 30 and 31. We are not left wholly without encouragement. Our school is in a more flourishing state than at any former period; and one of the boys appears somewhat impressed with a sense of divine things;—many Karens have heard the gospel and professed to embrace it; and we hope that in the course of the last two months, since the zayat was opened, one or two persons have been savingly converted. Several others appear to be inquiring; and the gospel has been heard, and the Scriptures read, by several hundred persons. "God's word will not return to him void." In the divine promises alone, our hopes are fixed and firm. Whatever of good may have been, or may hereafter be done, should be wholly ascribed to the operation of the Holy Spirit. To that blessed Agent's care I commit the interests of truth in this place, and adopt the language of the praying prophet, "O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy."

GEO. D. BOARDMAN.

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LETTER FROM MRS WADE TO MRS  
B. OF SALEM.

*Maulamying, Sept. 22, 1828.*

Respected and very dear Mrs B.

Your kind and very acceptable letter of January last, was received July

8th, and permit me to assure you, that its contents not only afforded "instruction," but also gave me real pleasure. Fancy what it must be, to live here in this dark pagan land six months, without seeing the face of a single female, excepting these poor uncivilized Burmans, and you will form some idea of the joy with which again and again I perused your very welcome letter. But do not let me convey the idea that I feel discontented, for I am really happy in the station in which kind Providence has placed me, and can say with the greatest sincerity, that I was never more cheerful, and would not exchange my situation for any that my dear native country could present.

There are three women now learning to read in the girl's school. One of the number, is Mah Lah, who was baptized some time since, and has made such proficiency in knowledge of divine things, as gives us a great deal of pleasure. The other two, are hopeful inquirers. Could you spend one day with the young converts, or even attend one of their little meetings, and hear them all pray, I am sure you would feel delighted, and more than repaid for all your benevolent exertions to support the school. You will hear from the journals, of Mai Nyo, who is upwards of eighty years old, and was baptized with Mary Hasseltine, and Me A. She walks near a mile, three or four times every week, to see us and get religious instruction. The girls who have been baptized, are very much attached to her, and she is equally fond of them, and seems to require the same kind of instruction, so that she is always counted in the class of young converts. The delightful task of leading forward these little ones in the "divine life," with the time usually devoted to the Christian women and inquirers, together with the school, must, you will readily suppose, occupy all my time, so that I find it necessary to exclude myself from all English Society. I hardly need observe, that I every day feel my need of the advice and assistance of our dear and much lamented sister Judson. How dark the dispensation, and how mysterious the Providence which called her away at this interesting period of the mission! But we all desire to bow in humble and silent submission, resting assured that the salvation of souls is a cause infinitely dearer to Christ than ourselves, and though his

throne is often surrounded with "clouds" and "thick darkness," yet we know it is still accessible to sinners, and that all these dark scenes will finally show forth his wisdom and glory, and enhance our eternal felicity. But we have many things here to remind us, that the days of our pilgrimage will be very few, and that it is extremely desirable that others should be ready to take our place. Are not other Missionaries already on their way to join us? May they come to us with such feelings as the great Apostle to the Gentiles expresses when he says, "And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Should any Society or individual like to make up a box for the school, I would observe, that needles, thimbles, scissors, sewing cotton of all kinds, ink-powder, slates and pencils, together with work bags, all kinds of boxes, &c. &c. not forgetting emory bags which are indispensable in these hot countries, would be very valuable and acceptable. The number of scholars is now sixteen, besides the three women, and Moug Shwa-ba, their teacher, which makes the number of my Burman family twenty. I am happy, and I trust, thankful, that I can say that my health was never more perfect than at present. I think I feel some desires to give up the world, and take up my cross daily and follow after Christ. Pray much for me, my dear sister, that my feeble exertions may be owned by Christ, and that the remainder of my life may be entirely devoted to him. That the choicest of Heaven's blessings may rest upon you and yours, until we shall meet in a happier state, is the sincere prayer of your affectionate friend,

DEBORAH B. L. WADE.

## INDIAN STATION.

REV. MR JONES TO THE CORRESPONDING SECRETARY.

*Valley Towns, Aug. 17, 1829.*

Rev. and dear Sir,

I have great pleasure to inform you that the work of the Lord is going on among the Cherokees. The divine influence is producing powerful and radical effects on many minds. Numbers who, a short time ago, were in total

blindness, with regard to spiritual things, are now earnestly seeking the path of life.

Yesterday, another full Cherokee female, gave a satisfactory account of her faith in the Lord Jesus. She seemed to be deeply sensible of the malignant nature of sin, and her own total depravity, and expressed an humble and grateful trust in the sufferings and death of the Son of God. She was baptized in the river Hiwassee, in the presence of a great number of her people. A considerable number from her own town (35 or 40 miles distant, in the mountains,) came with her, to witness the ordinance. Several of these persons are under serious impressions, which I trust will issue in a sound conversion. The inquirers are very anxious to become acquainted with the word of God, and read, with eagerness, any portion they can get hold of. I am glad to find, that this desire is likely to be gratified in some degree, by the publication of the Gospel of Matthew, in the Cherokee language. It is translated by Mr Elias Boudinot, under the direction of the Rev. S. A. Worcester, and printed at the expense of the American Board. I have received from Mr Worcester, a copy as far as the 27th chapter, and I presume the remainder is struck off by this time. I trust the Lord will put it into the hearts of his people, to furnish us with the means of circulating this portion of his word, among those who are perishing for lack of knowledge.

We have this morning commenced a little Society, for the purchase and distribution of Cherokee books. But the people being generally poor, in this region, we cannot expect much more than a manifestation of their disposition to receive and distribute the word of God.

Through the liberality of some Christian friends in Kentucky, transmitted by our late excellent brother, the Rev. Sugg Fort, and brother John Pendleton, we have been furnished with two hundred Cherokee Hymn books, which are so highly prized, that many of the Hymns are already become as familiar as some of the more popular English Hymns of Watts and others.

Our school is full; and the pupils appear to be more interested in their learning than usual, especially the females. We are frequently obliged, with painful sensations, to reject applications for admission.



If some kind friends should be disposed to send us some of the improved aids for Sunday School and Bible Class instructions, they would be very acceptable. And also, any plain practical works, calculated to enlighten and establish young Christians and others of limited information, in the doctrines and duties of the gospel. Books are extremely scarce in this country.

Yours, &c. EVAN JONES.

published. Mr Tomlin remarks, that the barrier to a truly sound and scriptural education seems to be crumbling away. Indeed, in some places, Penang for instance, parents have come forward to request that schools which had been shut for a season, might be re-opened for the instruction of their children. May the day soon dawn and the day star arise in this dark region.

#### MISSION TO CHINA.

The immense empire of China, containing millions of souls, enveloped in thick darkness, has long occupied the anxieties of the church of Christ, and called forth their fervent supplications. Various efforts have been made to diffuse the light of truth among them; but they have generally concealed themselves from its brightness. We are pleased to learn, that the American Board of Foreign Missions, which held its annual meeting at Albany, October 7, have made arrangements for commencing a mission to China, and that Mr Bridgeman is about to sail from New York as the first American Missionary to China.

The American Seamen's Friend Society, of New York, have also appointed Mr Abeel, to be located at Canton, as a preacher to the many seamen visiting that port, and to the residents there. It is stated that an American missionary may preach to American seamen at Canton, without any molestation from the government, as all foreigners are allowed the enjoyment of their religion.

An American Mission to China is highly interesting, and will engage the prayers of the disciples of Christ of every name. The labors of the estimable Dr Morrison have long been indefatigably directed to this portion of the heathen world. Some encouraging statements occasionally reach us in relation to the efforts which have been made in this empire. A letter from Mr Jacob Tomlin, which has appeared in several of the periodicals, dated Singapore, Sept. 4, 1827, remarks, that the translation of the Scriptures into Chinese, and their dispersion through various channels, afford a sure pledge that the labor of the servants of the Lord shall not be in vain; that the prejudices of the people are diminishing; and that they have a readiness to receive and candidly read the books which have been

#### BURNING OF WIDOWS IN BENGAL.

As the English Government is permanently established in Bengal, the long protracted and murderous practice of burning widows with the bodies of their deceased husbands, might well excite surprise through the civilized world, were we not enured to existing evils in every land. It is believed by competent judges, that very little opposition would now be made by the natives of India, if the English government were to prohibit the practice, which humanity and duty imperiously urge. Petitions are presented to Parliament for legislative interference. Dr William Johns, who resided several years in India, in a letter to the Editor of the London Baptist Magazine, remarks: "To extinguish the dreadful fires which burn throughout the whole year in Bengal, and its adjacent provinces—fires which are kindled to destroy the bodies of the dead, and to immolate the surviving widows, requires but a word, the breath of an enlightened government. Let us hear no more of our philanthropy and Christian zeal, until, by presenting our respectful petition to Parliament, we shall have wiped off the stain of blood which attaches to us as a nation. In vain do we disguise the fact; we palliate a crime, and are partakers of it, if when in our power we do not use the only means at command to do away with the responsibility, the odium, and the guilt."

At a Quarterly General Court of Proprietors of East India Stock, in London, Dec. 17, 1823, the subject was introduced. It appeared from the reports presented, that on an average, about fifty widows had been burned a month in the Presidency of Bengal, during the years 1824, 1825, and 1826. Mr Poynder remarked, that he thought the attention of that court, and of the public at large, ought to be called to the continuance of this iniquitous and unnecessary system. Mr Hume observ-

ed, that it behoved the East India Company to put an end to it; and his decided feeling was, that no danger whatever would arise in India, if the Company interfered to abolish the practice.

Notwithstanding the intelligence which Missionaries have imparted on this subject, multitudes in Christian lands appear not to be sensible of the extent of the evil at present existing. Persons unfriendly to Missionary efforts have represented the evil of a few widows being burnt as not of sufficient magnitude to call forth the strenuous efforts which have been urged on the religious community for evangelizing the world. But the extent of this barbarous practice is very appalling, as will appear from the number of Suttees in the Presidency of Bengal alone for ten years, viz. from 1815 to 1824, published in the New Baptist Miscellany for Jan. 1829.

1815—378	1821—655
1816—442	1822—583
1817—707	1823—575
1818—839	1824—572
1819—650	—
1820—598	Total, 5997

#### REVIVAL IN PAWTUCKET.

##### *Letter to the Editors.*

“Oct. 1829.

“It is a time of revival in this place. We received about 20 into our church yesterday. About as many have lately been received into the other Baptist Church in this place; perhaps as many have, or are about uniting with the Episcopal Church, and a number with the Congregational Church.”

#### THE SALEM ASSOCIATION

Held its annual meeting with the Second Baptist Church in Haverhill, Mass. Sept. 23 and 24. Rev. Lucius Bolles was chosen Moderator, and Rev. C. O. Kimball, Clerk. The introductory sermon was preached by Rev. Rufus Babcock, jr. from 1 Cor. xv. 58. The contributions were 351 dollars for Foreign Missions, 92 for Domestic, and 293 for Education. The Association consists of 19 churches, has 16 ordained ministers, received by baptism the last year 168, and contains 2460 members. The churches at Lowell, Amesbury, and Marblehead are enjoying seasons of refreshing, and the general prospects of the churches are gratifying.

#### ORDINATIONS.

Sept. 8. Mr Washington Christian was ordained to the work of the ministry, in New York. Sermon by Rev. D. Dunbar.

Sept. 10. Rev. Thomas B. Ripley was installed Pastor of the Baptist church at Bangor, Maine. Sermon by Rev. A. King.

Sept. 10. Mr Joshua Fletcher, a graduate from the Hamilton Seminary, was ordained at Saratoga Springs. Sermon by Elder E. D. Hubbel.

Sept. 14. Mr John Middletown was ordained as Pastor of the East Baptist Church in New York. Sermon by Rev. John Stanford.

Sept. 24. Mr Levi Walker was ordained to the work of the ministry, at Hubbardton, Vt. Sermon by Rev. R. Sawyer.

Oct. 1. Sixteen young men were ordained missionaries and evangelists, at Park Street Meeting House, Boston.

Messrs C. M. Putnam, P. W. Wariner, C. W. Babbit, H. Shedd, J. M. Wead, J. M. Rowland, H. O. Higley, A. H. Reed, and M. M. Post, who are expected to become missionaries in the Western States, under the patronage of the American Home Missionary Society: Messrs. Harrison Allen, William Harvey, Cutting March, and Hollis Reed, as Missionaries to the heathen, under the direction of the American Board of Foreign Missions; and Messrs. A. R. Clark, H. Little, and J. K. Young expected to become agents of the American Education Society. Messrs. Allen and Marsh are expected to join some of the Indian Missionaries among the Indians of this continent. Messrs. Harvey and Hollis Reed will probably join the mission at Bombay.

The introductory prayer was by the Rev. Dr Spring of the city of New York; the sermon by the Rev. Dr. M'Dowell, of Elizabethtown, N. J. from Luke xiv. 21, 23; the consecrating prayer by the Rev. Mr. Perry, of Bradford; the charge by the Rev. Dr. Dana, of Newburyport; the right hand of fellowship by the Rev. Mr. Proudfit of Newburyport; and the concluding prayer by the Rev. Mr. White, of John's Island, S. C.

Oct. 7. Mr Harvey Fittz was ordained at Waterville, Me. Sermon by Professor Ripley.

Oct. 21. Mr Elijah Foster was ordained Pastor of the Baptist Church at Dover, N. H. Sermon by Rev. N. W. Williams.

## MEETING-HOUSES OPENED.

Sept. 22, a new Baptist meeting-house was opened at Brockport, N. Y. Sermon by Dr Comstock.

Oct. 14, a new Baptist Meeting-House, erected in Brunswick, Me. was dedicated to the service of God. Sermon by Rev. Mr Titcomb.

Oct. 21, the new Baptist meeting-house at Dover, N. H. was dedicated. Sermon by Rev. Mr Stow.

Oct. 22, the Baptist church at New Bedford opened a new and commodious place of worship. Sermon by Rev. Dr Sharp, of Boston.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from Sept. 22, to Oct. 20, 1829.*

By cash from 'a professed Christian,' for the Burman mission,	-	10,00
From Levi Farwell, Esq. Treasurer of the Boston Baptist Association, it having been received by him at the late annual meeting in Boston, and was contributed as follows, viz.		
From the Female Prayer Meeting, Cambridge,	- -	3,28
Monthly Concert, Dedham,	- - -	35,50
A friend in Dedham, for Burman Bible,	- - -	3,00
Baptist Church and Soc. Woburn,	- - -	3,00
Female Primary Society, Charlestown,	- - -	42,41
Lord's day School Mission Soc. do.	- - -	4,00
J. S. (Wendall,) for Burman Mission,	- - -	1,11
Concert of Prayer at Littleton,	- - -	11,55
Dedham Female Mite Society,	- - -	25,50
Missionary and Education box, kept by Mrs Aldrich, Dedham,	-	2,50
Brother Joshua Tucker, for Burman mission,	-	10,00
Miss. and Education Soc. connected with the Sturbridge Association, by Rev. Mr Parker,	- - -	20,00
Mary Buckman, Lexington,	- - -	,50
Monthly Concert, Chelmsford, by C. Blanchard, Treas.	-	53,37
Seekonk Female Baptist Foreign Mission Soc.	- -	30,70
Sharon Female Bap. Burman Miss. Soc.	- - -	7,25
Mrs. Norcross, Cambridge,	- - -	1,00
Master Daniel Sharp Bird, for education of heathen children,	-	,50
Bible Class in the Baptist Soc. Canton,	- -	46,84
Sabbath School, do. do.	- -	3,16
Per Rev. Moses Curtis, for Burman Bible,	-	50,00
Female Missionary Society, Medfield,	- -	11,80
Cambridge Female Benevolent Society,	- -	25,00
		<hr/> 341,97
Philadelphia Bible Society, to aid in printing the Scriptures in		
Burmah, per Rev. Dr Staughton,	- - -	100,00
Miss Hannah E. Fowler,	- - -	,25
Miss Hannah Morrill,	- - -	2,00
Miss Mary Mulliken,	- - -	,50
Eastern Maine Association, a collection,	- - -	23,00
Penobscot do.	- - -	17,65
Lincoln do. do.	- - -	12,37
Baptist Aux. Soc. Maine, by Hezekiah Prince, Esq. Treas.	-	100,00
Lincoln Bap. Cent Soc. Maine, in aid of Foreign Missions, by Mrs Isabella Prince, Treas.	- - -	23,00
Per Rev. Dr Bolles,	- - -	<hr/> 178,77
Rev. Hadley Proctor, it having been received by him from the Executor of the Estate of Eleanor Blakely, of Paulet, Vt. being one year's interest on 50 dollars, bequeathed by her to the Convention,	-	3,00
From Mission box kept by a friend, per Rev. Mr Knowles,	-	2,11
Young Men's Bap. Tract Soc. Cambridge, per Mr Stephen Brown, Treas. for publishing Tracts in Burmah,	- - -	10,00
Calvin Blanchard, Treas. of the Middlesex Bap. Miss. Soc. for Foreign Missions, per Mr E. Lincoln,	- - -	54,75

H. LINCOLN, Treas.





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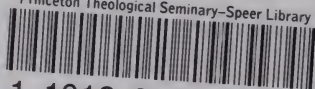
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